

Prabuddha Bharata

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प्राण्य धरान्निषेधत् ।

Katha Upan. I. iii. 4

Arise! Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

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CONVERSATIONS AND DIALOGUES OF SWAMI VIVEKANANDA.

(RECORDED BY A DISCIPLE.)

PART II.—XI.

[Place—Belur Math. Year—1901.

Subjects—Swamiji's conversation with Srijut Ranada Prasad Das Gupta, Prof. of the Jubilee Art Academy on the subject of Art.—The aim of art should be the expression of subjective idea in the natural objects.—The art of the Buddhistic period is a model for that to the world.—The degeneration of European Art in the expression of ideas by the help of photographic representation—there is a distinctness in the artistic traditions of different nations—distinctness in the spiritual and the natural art of Europe and India.—The decay of art in modern India.—To infuse the current of life through all departments of culture and art is the consequence of the advent of Sri Ramakrishna.]

The disciple has come to the Math today in company with Srijut Ranadaprasad Das Gupta, the founder and teacher of Calcutta Jubilee Art Academy. Ranada Babu is an expert artist, learned and an admirer of Swamiji. After the exchange of courtesies, Swamiji began to talk with Ranada Babu on various topics connected with art. In order to encourage Ranada Babu, Swamiji expressed the desire to visit his Art Academy one day. But on account of many inconveniences in the way, his visit did not come off.

Swamiji began to talk with Ranada Babu,—“I had the opportunity of seeing the beauties of Art of nearly every civilised country—but I saw nothing like the manifestation of art which appeared in our country during the period of the rise of Buddhism. During the time of the Mogul Emperors, there was also a marked development of art; as a glorious testimony to that, The Taj, The Jumma Musjid etc. are still standing on the soil of India.

Art has its origin in the expression of some idea in whatever man produces.

Where there is no expression of idea, however much there may be a blaze of external colours and manipulation, cannot be styled true art. The articles of everyday use like vessels, utensils, cups and saucers should thus be produced as expressing an idea. In the Paris Exhibition I saw a wonderful figure carved in marble. In explanation of the figure, the following words were written underneath—Art unveiling Nature—that is, how Art sees the inner beauty by drawing away with its own hands the covering veils of Nature. The figure is carved in such a way as to indicate that the beauty of Nature has not yet become wholly manifest; but the beauty of the little that has become manifest is such that the artist has become bewitched by seeing it. One cannot refrain from praising the sculptor who has tried to express this exquisite idea. So you also try to produce some original idea."

Ranada Babu.— Yes, I have the desire to produce and paint pictures of original modelling. But there is no encouragement in this country; and there is want of appreciation.

Swamiji.— If you can with your whole heart produce one real thing, if you can express one idea in art, it must win appreciation in course of time. A real thing never suffers from want of appreciation in this world. Such is heard that some artists have gained appreciation for their works thousand years after their death.

Ranada Babu.— That is true. We have become so worthless, that it does not encourage one to spend a lot of energy to no purpose. Through these five years' struggle I have succeeded to some extent. Bless me that my efforts be not vain.

Swamiji.— Set to work in right earnest,

then surely you will be successful. Whoever works at a thing with his whole heart and soul, not only achieves success in it but through his absorption in that he realises the supreme truth—the Brahma-vidya. Whoever works at a thing with his whole heart, receives help from God.

Ranada Babu.— What difference did you find between the art of those countries (West) and of India.

Swamiji.— It is nearly the same everywhere. Real originality is found very little. In those countries pictures are painted by the help of models obtained by photographing natural objects. But by taking the help of machinery the power of originality vanishes. One cannot give expression to one's ideas. The ancient sculptors used to evolve original ideas by subjective vision and tried to give them an outward expression in picture. Now the picture being a likeness of photographic representation, the play of originality in idea and endeavour is getting scarce. But each nation has a characteristic of its own. In its manner, customs and way of living is found the expression of that characteristic idea. Take for instance, the music and song and dance of other countries, their outward expression is all pointed. In dance the movements of the limbs are pointed. In instrumental music, the sounds are very pointed, striking the ear like a lancet thrust, so in vocal music. In this country, the dance has a liquid movement like the falling of a wave, and there is the same rounded movement in the *Ganak* and *murchhana* of vocal song, so also in instrumental music. With regard to art a different expression is found among different people. People who have a materialistic view of life, they taking Na-

ture as the ideal, try to give expression in art to ideas in likeness to external Nature. The people whose ideal is a transcendent reality beyond Nature, try to express in art a subjective ideal by the help of the powers, the forms and lines of external Nature. With regard to the first class of people, outward Nature is the primary basis of Art, with regard to the second class, ideality is the motive of artistic expression. Starting from two different motives in art, they have each advanced in art in its own way. Seeing the pictures and paintings of those countries you will mistake them for real natural objects and scenery. With respect to this country also in ancient times, when architecture and sculpture attained a high manifestation, if you see a figure of the period it will make you forget the world of material Nature and take you to a new ideal world of thought. As in Western countries pictures like what the ancients produced cannot be seen now, so in our country new attempts to give expression to original ideas in art are not seen. For example, the pictures in your art school are inexpressive of idea. It will be well if you try to paint the figures of the objects of everyday meditation of the Hindus by giving in them the expression of ancient ideals.

Ranada Babu.— I feel much encouraged by your words. I shall try to act according to your words and suggestions.

Swamiji began to say.— Take for instance, the picture of Mother Kali. In it there is the union of the blissful and terrible aspects. In none of the pictures can be seen the right expression of those ideas; far from this, there is no attempt to express both these aspects. I have tried to record some idea of the terrible aspect of Mother Kali in my English poem

styled, "Kali the Mother." Can you express the idea in a picture?

Ranada Babu.— What idea?

Swamiji looking at the disciple asked him to get the poem from the library. When the disciple brought it, Swamiji began to read it out to Ranada Babu. At the time of his reading out, the disciple began to think as if the figure of world-dissolution at the time of *Mahapralaya* was dancing before the eyes of his imagination. Ranada Babu also sat silent for a while listening to the poem. After a while as if visualising the figure with the eye of imagination and terrified by the idea he turned to Swamiji with frightened looks.

Swamiji.— Well, will you be able to express this idea in picture?

Ranada Babu.— Yes, I shall try; but the head turns even to imagine the idea.

Swamiji.— After drawing the picture, show it to me. Then I will tell you the points necessary to perfect it.

Then Swamiji had the design which he had sketched for the seal of the Rama-krishna Mission brought and showed it to Ranada Babu. The design depicted a lake in which lotus flowers blossomed, with a swan in the centre and encircled by coil of a serpent and Swamiji asked Ranada Babu his opinion on it. He at first could not catch the significance of it and asked Swamiji for its meaning. Swamiji explained to him. The wavy waters of the picture are symbolic of Karma, the lotus of Bhakti and the rising sun of Jnana. The encircling serpent is indicative of Yoga and the awakened Kundalini Shakti. The figure of the Swan in the centre of the picture indicates the Paramatman. Therefore with the union of Karma, Jnana, Bhakti and Yoga, the vision of the Paramatman is obtained. This is the idea of the picture.

Ranada Babu sat silent, much edified hearing the *motif* of the picture. After a while he said, "If I could learn about art and its ideals for some time from you, I should really have gained in my artistic knowledge."

Then Swamiji brought a drawing, showing his plan according to which he desired to build in future the Ramakrishna temple and Math. Showing the picture to Ranada Babu, he began to say, "In the building of this prospective temple and Math I have the desire to bring together the best art of East and West. I shall try to manifest the ideas about architecture which I have gathered in my travels all over the world in the building of this temple. A big prayer hall will be built supported on numerous clustered pillars. In its walls, hundreds of full-blown lotuses will be carved. The Ramakrishna temple and Math will be built in such a way that from a distance it will be taken for a representation of the symbol, "Om." Within the temple there would be a figure of Sri Ramakrishna seated on a swan. On the two sides of the door will be represented the figure of a lion and a lamb licking each other's body in love—expressing the idea that great power and gentleness have become united in great love. I have these ideas in my mind; and if I live long enough I shall carry them out in practice. Otherwise future generations will try if they can to reduce them to practice. I think in this way, that Sri Ramakrishna was born to vivify all the departments of art and culture in this country. Therefore the Math has to be built up in such a way that Religion, work, art, culture, Jnana and Bhakti may spread to the world from this centre. Be you my helpers in this work."

Ranada Babu and the assembled San-

nyasins and Brahmacharins were struck with wonder hearing the words of Swamiji. They sat silent filled with an inexpressible feeling, thinking of the greatness of Swamiji whose great comprehensive mind was the play-ground of all kinds of noble thoughts in all subjects of human knowledge.

After a while Swamiji again said, "I am having such discussion on the subject of art with you as you are yourself engaged in its culture. Now tell me what you have obtained as the essence and the highest ideal of art as the result of your study and practice so long."

Ranada Babu.— What new thing can I tell you? I have received new light from you and you have opened my eyes. I have not heard such instructive words on the subject of art for a long time. Bless me, that I can work out in practice the ideas I have got from you.

Then Swamiji, getting up from his seat paced the lawn and remarked to the disciple about Ranada Babu, "He is very spirited and full of life."

Disciple.— Sir, he is astonished hearing your words. Swamiji without answering the disciple, began to hum the lines of a song which Sri Ramakrishna used to sing, "The mind is a great treasure, the philosopher's stone, which can yield you whatever you want."

After walking a while, Swamiji washing his face entered his room with the disciple in company and read the article on Art in the Encyclopædia Britannica for some time. After finishing his study, he began to make fun with the disciple caricaturing the words and accents of East Bengal.



OCCASIONAL NOTES.

THE present age emphasises the immanent aspect of Brahman. From every side, every department of human activity, the note of the immanence of Divinity is sounded, and in this effectuation Indian thought is leading and will contribute the larger note. The meeting of the human and divine, the touching of the sense with the rosy hue of the supersensuous is the characteristic note and endeavour of the Indian mentality; from the earliest times the introspective turn which the Aryan mind developed on the Indian soil, it pressed forward from the outer and objective realities of life, tearing the veil of Nature as it were, to get answers of the truth of life from the realms of the supersensuous. It was from the beginning in possession of the truth of the Atman, beyond mind and speech, "which the sun cannot illumine, nor the moon and stars, what to speak of the mortal fire." The quest of the Universal, the General, of which all particular will be manifestation has been the singular search and the question which is formulated in the Upanishads, "what is that by knowing which everything else is known" ended in the discernment of the bold stroke of identity of all in the Brahman, the *Eka māvadwitiyam*, of which all Nature and life are manifestations, "As the one Fire entering the world has assumed diverse forms, so the one Self, the inner self of all has assumed diverse forms."

The immanence of the divine is thus a necessary consequence of the Vedantic conception of the Absolute or Brahman. But with this, stress has been placed on the note of renunciation, न धनेन न मेधया न प्रजया,

त्यागनैकं असृतत्वमानशुः," by renunciation alone is immortality attained,—a note which we miss in the monistic conclusion of Hegelian Absolute. The Brahman of the Vedanta is a self-dependent absolute, and does not depend for its self-realisation on its manifestation as phenomena but contains within itself in full-orbed, integral perfection all the values and realities of the life of manifestation in time. It is not a vacuity or empty incipient abstraction, which need to be stretched out and expressed in the terms of the finite and relative in order to raise itself from a chaotic unmanifested to an intelligible real manifestation. On the other hand, it does not gain anything in manifestation, it does not thereby raise itself to a higher order or plane of existence, but self-limits itself in manifestation into the forms of its making, yet remains whole unlimited, *niranjana* and transcends its own limitation.

The highest verity is the truth of the Spirit, beyond mind and matter; the highest and the most central plane of being is the transcendental, supersensuous and superconscious, and it is that which gives reality to all other planes, mental, vital or physical. Standing there we can see the universal life of the Divine flowing through all the planes of existence, through all limitations and forms, unaffected, unlimited by them and looking and stretching beyond them. We shall then be able to fill the limitations with universal knowledge, to fill every circumstance of life and every finite object with the sense of the Divine. But standing from our physical, mental plane, when the soul is vested with physical, mental

sheaths and immured within them, our endeavour to realise the immanence of the Divine in life must be accompanied by a note of renunciation. Otherwise it becomes a most pernicious doctrine easily lending itself to the self-delusion of its votaries. It is not raising life to its diviner significance, it is lowering the Divine and compromising it with life; it is the perpetuation of the imperfections, the limitations, the passions, desires, egotism by impressing them with the stamp and superscription of God.

The idea of divine immanence in life, although if rightly understood is a powerful motive for developing the eternal values of life, yet when unaccompanied with a note of renunciation is an insidious secularising and baneful influence. It only binds down deeper to the earth life, by mounting the circumstances of human life with ineffective sentimentality obscuring the vision of the Reality. On the other hand the greater the force of renunciation, the greater the non-attachment and unaffectedness with the forms of life the more the penetrative vision of the Reality which is found immanent in life and the profounder the intensities of its significance. The state of Siddhi which is the truest standpoint for the Divine immanence is a compound of opposing strands of viewpoints; of intensest action and inaction, of utmost attachment and detachments of immanence and transcendence.* This paradox of the fusion of opposites and existing simultaneously in mentality is what is born in upon us by a study of scriptural texts describing a Jivan-mukti or a Tatvajnani. "Even when acting, he is not the doer, even when enjoying the fruits of action, he does not enjoy, even when in

the body, he is without body-consciousness, even when limited, he feels himself omnipresent." How is this possible to be living in manifestation, identified with forms yet to be able to transcend them? It is done by the power of renunciation, when while the one hand feeling the utmost attachment, identity with the forms of life which the vision of Divine immanence induces, yet by the force of renunciation is able to feel complete detachment, is able to raise oneself out of the limitations of forms and stand in the transcendental ground. Swami Vivekananda, in speaking of *adhikarika Purushas* in the world speaks of these antinomian moods present in them :

"It is comparatively easy to become a Jivan-mukta than an Acharya. For, the former knows the world as a dream and has no concern with it; but the Acharya knows it as a dream and yet has to remain in it and work."

It is this double strand of viewpoints which is involved in the doctrine of divine immanence, the idea of immanence intertwined with the idea of transcendence, necessitating a considerable emphasising of the *Vedantic* renunciation. There is no system of theology or monistic philosophy (*Hegelianism* excepted) which says that the world is the same order of Truth as the Absolute or God whose manifestation it is. It is a self-limitation, a putting of bounds and limits by which It manifests as finite forms. If God has manifested Himself wholly in the world if there were no difference between the Divine and its manifestation as the world, then the Divine consciousness will be a present fact in us, and God will be explicit in the forms of life, and there would be no reason for *sadhana* or religious endeavour, or the solution of the problem of life, as the solution will be realised in the very fact

* This is but the empirical presentation of the truth that Brahman transcends all pairs of opposites.

of the manifestation of life. On the contrary Vedanta declares not that the world is wholly false, unreal, but a mixture of reality and unreality, truth and ignorance, appearance and reality, सत्याहृते विषयनीक्त्य, compounding the real and the unreal together as Sankara says in his exposition of *adhyasabda* in his introduction to the commentary on the Brahma-Sutras. There is a reality hidden in appearance, a *chaitanya* involved in the apparent *jada* or unintelligence, of Nature. This mixture of truth and falsehood, this *jada* and *chaitanya*, of light and darkness, which is the soul of the Māyāvada, much abused much misunderstood as the absolute negation of the reality of life, its total falsity and its complete abolishment as the condition of Brahma-jnana. And Sankara also admits an ascending degree of manifestation of Brahman, of truth, light intelligence in the evolving forms of life, as when he says that between the blade of grass and Brahma the highest product of manifestation although both within Maya or manifestation of name and form, there is a more and more manifestation of *jnana* and *aisharya* knowledge and power. How is this possible if the world is an unrelieved mass of ignorance, a total falsity and unreality inimical in grain to Brahma-jnana. If life or its forms were absolutely false without any real substance behind and inimical in grain to Brahma-jnana, how is Jivan-mukti, or liberation in life, in the body and mind possible, which is the goal of Advaita Vedanta?

The fact is that Vedanta admits of a two-fold process in self-realisation; a negation of the forms, and of adjuncts, of limitation, separation, of ignorance and bondage with which in our present individualised personalised and

separatist consciousness forms are invariably associated, topped by an assertion of the possession of the whole of our being in the transcendent Atman in which everything exists devoid of limitations in its integral perfection; and taking the whole truth of being gathered in the highest realms of the superconscious and transcendent Self, filling the moulds of life, the manifested forms with it when it overflows all the limitations and imperfections which form implies. So if we make the realisation of the immanence of Divinity in all objects and actions a present *sadhana* or endeavour in our present limited consciousness it must be accompanied by a note of renunciation, an attempt to throw out all the limitations and ignorance of our formalised and egoistic consciousness and to live the truth from the real ground of our being, the formless, transcendent Universal Spirit; and the more the note of renunciation gathers in volume in our consciousness, the more the success of our vision and affirmation of the Divine in life will attain a genuine and sterling worth.

There are different planes of consciousness and the facts of each is to be realised by reaching that plane. One immured within one's bodily, mental and intellectual consciousness cannot realise the divine in them without realising the Brahman in consciousness as a concrete fate, by climbing up the planes of mental, intellectual consciousness, discarding their limitations and reaching the highest spiritual plane where Brahman is realised. Without realising God by reaching the spirit, the centre and core of reality, we simply take it for granted, standing in the intellectual or physical levels of our being. By a vicious intellectualism which is the bane

of our age, we think a 'spiritual' fact is realised in our consciousness if we can do a little intellectual word-spinning about it, or by a straining of our sense-mind or sense-emotion if we can cover facts of life with a spurious sentimentality about the Divine in sound, sense, form or touch. As Sri Ramakrishna says: "If once the philosopher's stone is touched the metal turns into gold and then it can remain anywhere without losing its goldenness, either in a dung heap or under the water or the earth." So first we have to cast off the limitations of mind and body and reach the spirit or God, then will life be fully divinised, and deified. As the Bhakti scriptures say, reaching Him, and getting Him, will this mind and body be transfigured, the senses, the ears, the eyes, the touch and taste become *aprakrita* and *atiprakrita*, they lose their unregenerate naturalness and become divinised.

For herein is a marked dissension between the Absolute of Vedanta and the recent monistic conclusions of Western thought, the Absolute of Hegel. The Absolute of Hegel has to depend for its self-realisation on its manifestation in terms of relative phenomena, which is an essential factor of its life, without which it will be a chaos and abstract potentiality equivalent to nothingness and therefore according to him, 'the manifestation is greater than the unmanifested, the world, greater than non-world, Samsara than salvation.' The Vedantic absolute or Brahman on the other hand does not depend for its existence on its manifestation in terms of relative and finite and It is in Itself an integral and complete realisation, and its manifestation as world-forms is, as has been styled, a *leela*, which means a conscious, self-possessed self-determination

without the necessity of any compelling inherent necessity to produce, by the power of its Maya Shakti, the creator of forms. This is expressed by Sankaracharya in his explanation of the embodiment of an Avatara, स्वां मायां मूलप्रकृति वरी-कृत्य अजोऽव्ययो भूतानामीश्वर नियशुद्धशुद्धस्वभावोऽपि सन स्वमायया देहवानिव जात, controlling his Maya the Lord of all incarnates in embodied form. As *Leela* or play is not a necessity of our being, but only our self-determined choice, so the Brahman can exist transcendently in integral perfection without the necessity of world-manifestation, which is only Its limitation in one aspect in the form of the world to enjoy the world-play. The Divine only can enjoy it as play, because in full-possession of the truth of His being in the realms of spirit, which takes the sting out of the imperfection and limitation of the forms, while to beings who have lost the truth of the spirit it is only a mass of imperfection and bondage. Ishvara or God sees most truly the divinity of the world-manifestation, because in His transcendental ground, He is the Sakshi and Witness and therefore unaffected by the limitations and bondages of forms, and never loses His integral and universal knowledge by identifying with the forms. So we will also be able to divinise the world, to raise the eternal significance of world-acts and world-objects when we ourselves by reaching the spirit shall be in possession of transcendental truth and in full possession of it become the Sakshi or witness of the world. For He works most in this world, penetrates most deeply into the core of divinity of world-objects who can work without any desire, without any ulterior worldly object, which diminishes the intensity of work, but only as a vision of Divinity, who is most unattached and un-

affected by the limitations of forms, being in the world and yet not of it, to feel most identification with the forms, yet to take no bondage or limitation from it. This can never be done, paradoxical as it may sound unless the world is given up, the physical, mental and intellectual consciousness is transcended and the world is looked at from the realms of the transcendent spirit.

There is thus a commanding note of renunciation in the ideal of Divine immanence. Without it, it becomes a most pernicious doctrine, for all the secularism which comes to us from Western thought has this metaphysical basis—that there is nothing higher than this world, that God or Brahman cannot exist without world-manifestation as a necessity of self-realisation but must needs manifest Itself in terms of the particular and finite which is thus given an absolute value and importance in itself. If we accept this gospel, we cannot resist the insidious secularism which comes in its wake flooding and overlaying all the values and motives of our thought and culture, and we will

succeed in crucifying the upward turn, the transcendent spiritual bend of our thought on the cross of this spurious gospel of Divine immanence which discounts and depresses the value and importance of renunciation. Already we see this secularising a degrading gospel, taking hold of our thought and seeking to pervert our values and judgment of things of culture. Success in covering the circumstances of a life with a shimmer of poetising by a heightening of sense-emotion, is regarded as reaching the realms of spiritual truth. By a verbal jugglery and intellectual word-weaving, Karma-yoga is preached which disparages the need of renunciation and dilutes away its significance as the vision of the Divine in worldly acts and endeavours, while holding to the level of our mental or physical being, confined to them and refusing to rise out of them to higher levels of our spiritual being. Against this insidious secularism and misconception of the ideal of Divine immanence and the attendant flouting of the ideal of renunciation, we must combat, if we are not to succumb to its baneful influence and thereby lose our spiritual inheritance.

THE WORSHIP OF SHAKTI.

THE worship of Shakti which has sounded such a mighty awakening in the life and spiritual realisation of Sri Ramakrishna has a significant message. Shakti is the most primal of our ideas. To ordinary perception, only the activity and manifestation of gross power appears tangible, the only sustaining force of the Universe. Taking the material and mechanical force as the primary basis, all other powers, intellectual or spiritual are

interpreted in terms of inert force, as only their products, epiphenomena. Man can manipulate this external power, sees its most marked manifestation; it has an immediacy of appeal to him, and he comes to be a confirmed believer in its potency and power. The other power penetrating beyond the gross, the supersensuous, the centre and manifestation of which is the spiritual self and mind, is intangible, misty to gross-perception and not so easily ob-

served in its effects. The realisation and control of this spiritual power is attained not by plunging in the world of matter, but by controlling the Indriyas, inverting the senses, by introspection and meditation, rising out of the finite and particular forms on the plane of matter to its real habitation and source in the spiritual plane. The human mind is always desirous to know of the Power and the message of the power of the Spiritual has been brought to the world by Seers and Sages. As far back as the Upanishads, the glad tidings of Shakti have been proclaimed in the words of a Rishi, स द्यानयोगातुगता अपश्वन्दयामशक्तिं स्वयुग्मेनिंगृहाम् । यः कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठयेकः । "The sages in deep meditation saw the Devatmasakti, hidden in the forms of *gunas* presiding as one over all other causes as time, self." This Shakti is the primal fact which overflows all particular manifestation of power in the mind or in the physical forms and gives being to all. She is the one energising power of the Universe, She is Intelligence, She is thought, life and the laws of nature are but forms of Her will. The sequence of causal chain is included in Her being, and Her freedom overflows the link of causation, which are but forms of Her will. No finite forms of law or phenomena can transcend the Adya-shakti, the Primal Power, but are held within and regulated by Her being.

It is this Primal Shakti which is described in the Tantras as *Jagadamba* the Mother of the Universe, borrowing the imagery of human relations as She is the primal productive principle, and has been brought into intimacy and sweetness of human life by wonderful imagery and symbolism, so as to urge man to union with Her. Upon his union with Shakti depends the whole and integral law of

his being, and the whole of his self-possession. Brahman and Shakti are one and non-different. The difference between principle and person, of substance and quality, the Shaktiman and Shakti is a mental abstraction, a difference created in intellect as a convenient name to denote the poses of the same thing, but has no existence in Reality. Just as fire and its power of burning; what is fire is the power of burning, what is the power of burning but fire, although to our modes of thinking we take them to be separate. She is Sacchidanandamayi, the Essence of Being, Knowledge and Bliss of which all beings, knowledge and bliss are portions and all individuals or collection of individuals are embodiments, more or less particularised and concentrated of the Shakti.

When individuals are not in communion with this Universal Power, but shutting themselves to it, intensify and labour the individual egos, they surround themselves with narrowing walls and all power gathered in such a consciousness work to its self-destruction. It gives rise to the *asuric* consciousness, colossally egoistic, self-centred with the concentration of great powers but all subservient to the finite limited Self. Such a consciousness sets itself in opposition to the Universal law of his being and antagonises the Truth of the Divine Mother, the Universal Shakti. It may display a great manifestation of outward power, of vehemence and impetuosity in action but it is ultimately futile and recoils on the possessor, because built on wrong foundation and not on the spiritual self and spiritual power. This is the meaning of the destruction of Asuras, which we read in the Chandi. It is the Divine Mother who destroys our *asuric* consciousness and gives us spiritual deliverance and inheritance.

सा विद्या परमा मुक्तेहैत्यभूता सनातनी। She is the Para Vidya , the cause of Mukti. Even in our attainment of spiritual Shakti, She holds the key. For, all human knowledge, all science and art are portions of Her being and also the highest knowledge which takes us beyond the phenomenal, of the knowledge of the Imperishable, She holds the gate. So long as we are phenomenal selves, within name and form we are under the sway of Shakti, the creator of names and forms; it is then not by intensifying our finite self and depending upon it, but by denying it; and getting away from the limitations of the lower ego that our spiritual progress will depend. As manifested beings, we are Her slaves, and only in communion with Her in calm self-surrender and looking to Her for light and guidance and drawing upon Her infinite reserves of Power that our way of salvation lies. This implies no denial of human endeavour and exertion, but its enlargement and amplitude taking it to the real ground of freedom. For we are free only in the being of the Divine Mother who is one with us in inmost self and in union with Her, our will and endeavour partake of Her largeness and effectiveness.

Intense reverence and concentrated power of the mind are the essentials of Her worship, unlocking the gates of Shakti, winning the grace of the Divine Mother. To whatever noble object and aspiration we set ourselves, the essentials of success are faith in the inborn Shakti, intense reverence for it and the concentrated pouring of the whole power of the being in the service of the idea. We are all worshippers of Shakti in some form or other without knowing it, whether in the attainment of knowledge, arts, sciences or worldly prosperity or in the

attainment of spiritual knowledge leading to liberation. And in every case the essentials are the same.

The cult of Shakti effects a wonderful reconciliation of the Unmanifested and manifested aspects of Brahman. It makes the first principle of creation one and the same with the Absolute Brahman which is beyond creation and thus gives reality, intelligence and high significance to the forms of the world and its works and endeavours. The Primal Shakti, the creative principle is real; is conscious and creation is but self-veiling and self-limitation in the forms of world. So if from the forms veiling and limitation are removed, and they are seen and realised with enlightened consciousness of Shakti, it transfigures their values and heightens their significance. But there is also a *Viswottirna*, transcendent aspect of Shakti, in which She is one with the Absolute of Brahman, and where there is no *Srishtikalpana*. This has also to be emphasised otherwise Shakti, a manifester and supporter of phenomenal forms, without a transcendental, world-exceeding ground, becomes only a principle of Bhukti, and worldly experience, however heightened, amplified and spiritualised. For not in the experience of the many within an underlying basis of the unit Shakti is to be found the final ground and resting place of human destiny. The Nirguna, Nirvisesha, transcendental Brahman, where there is no *prasanga* of creation or dissolution, which is *dwaitadvaitabibarjita* (beyond unity and duality), is where all ultimate questions are finally stopped and receive their last solution. The Nirguna is the Saguna, the Brahman is the Shakti. Shakti gives us the key to the solution of the manifested universe, interpreting it in the light of Brahman, raising the world

to its highest and truest significance and values and helping humanity to the highest self-finding and truest living in the world. Again when the scene shifts and our work and experience in creation is at an end, we are received back in the lap of the Mother beyond the waters of

the causal universe in the *Viswottirna*, world-exceeding, transcendent Aspect of the Absolute Brahman and so both in manifestation and the unmanifested we are established in the same Truth of our being.

EPISTLES OF SWAMI VIVEKANANDA.

(Translated from Bengali.)

CLIV.

New York,

The 14th April, 1896.

Dear ——,

Glad to hear everything in your letter. I have got news that S— arrived safe. I am in receipt of your letter and the copy of the Indian Mirror. Your contribution is good, go on writing regularly. It is very easy to search for faults, but the characteristic of a saint lies in looking for merits,—never forget this..... You need a little business faculty..... Now what you want is organisation—that requires strict obedience and division of labour. I shall write out everything in every particular from England for which I start to-morrow. I am determined either to make you decent workers thoroughly organised. * *

The term, "Friend" can be used with all. In the English language you have not that sort of cringing politeness common in Bengali, and such Bengali terms done into English become ridiculous. That Ramakrishna Paramahansa was God—and all that sort of thing, has no go in countries like this. — has a tendency to put that stuff down everybody's throat, but that will make our movement a little sect. You keep separate from such attempts; at the same time if people worship Him as God, no harm. Neither encourage nor discourage. The masses will always have the *person*, the higher ones, the *principle*. We

want both. But principles are universal, *not* persons. Therefore stick to the principles He taught, let people think whatever they like of His person..... Truce to all quarrels and jealousies and BIGOTRY! These will spoil everything. "The first should be last."... "मद्भानाम् ये भक्तास्ते मे भक्तमा मतः" — "Those who are the devotees of My devotees are My best devotees."

Yours affectionately,
Vivekananda.

CLV.

C/o E. T. Sturdy Esqr.
High View,
Caversham, Reading,
1896.

Dear ——,

* * This City of London is a sea of human heads,—ten or fifteen Calcuttas put together. One is apt to be lost in the mazes unless he arranges for somebody to meet him on arrival. * * However, let K— start at once. If he be late in starting like S—, better let no one come. It won't do to loiter and procrastinate like that. It is a task that requires the height of Rajas (activity)..... Our whole country is steeped in Tamas, and nothing but that. We want Rajas first, and Satva will come afterwards,— a thing far, far removed.

Yours affectionately,
Vivekananda,

INVOCATORY STANZAS ON SWAMI VIVEKANANDA.

श्रीर्थीविवेकानन्द स्तवप्रसूनाञ्जलिः ।

१

गर्भार्थ्यर्थुवनेभव्यर्था भुवनेभरचन्द्रमाः ।
दृश्यतां विभवायोऽयं विभवायात् समागतः ॥

२

योऽध्यारोपात् स्फुरति न सदव्याकृते व्योम्निसूच्यौ
मायोपाधौ च यदुपहितस्वात् वहव्याववोधः ।
योऽन्नारोऽपि प्रकृतिवशतः स्वीकरातीशधर्मं
स्थाणुः सोऽयं प्रभुर वत्तरत्य वीरेश "स्पृष्टः" ॥

३

तनोः कान्तिर्हन्ति स्मरवरतनोर्गौरवगणं
सुवैदृष्टं विष्वं सुरगुरुसमं यस्य जयति ।
महाप्रेमना यः कौ भवति सदृशो गौरशशिना
जगच्छ्रौथामा परमकरुणाविधिः सुगतवद् ॥

४

विभृतेर्भारित्यन्तुरुचि कदम्बाद् प्रभवति
सदासिद्धिर्यस्यामलचरणादस्यं प्रकृतुते ।
वशे यस्यित्यन्वा विलसति कला केलिचपला
निषेवन्ते कान्ता इय निखिलविद्याः पदयुगम् ॥

५

दशाव्देनाद्वा यच्चरणशरणं याति धरणी
महद्विर्यस्यादर्थं विरचितमशेष सुतिगिरा !
दिग्मास्यं सान्दैदिग्जययुरजमन्दै मुखरितं
विवेकानन्दाख्यो भुवनयुरुक्त्योऽवतु स नः ॥

विशेषकम् ।

६

युग्मजानौचानां प्रमदभवनः केलिनिल्यः
सतां विज्ञानानां श्रुतिकर्मलिनीभास्त्वरवः ।
सुधीशान्तस्वान्ताम्बुनिधि परिपूर्णामृतस्वचिः
स्फुरन्मोदज्योतिर्भवविभवमूर्णिं विजयते ॥

७

युग्मोत्कर्पाद्वर्षान्मुखजयवना यद्पदतले
स्तिता यत्रैकत्र प्रकृतिगतभेदाप्रतिहताः ।
जगद्व्यापाकांचाविदिवतटिनीव प्रवद्वति
यदत्तिभ्यामसुर्गलति शुनिदूःखादपि मुहुः ॥

८

विवेशीवद् योगत्रय मिलनतो यत्र पतितं
महातीर्यं स्फुर्ते नवशुभयुगे किर्तीवह्निं ।
विवादावादानां शमपदगता यस्य पदयो
रजःस्पर्शद्वैरवनमितशीर्षः कुनतगः ॥

धरोदीमा यस्य गणतरस्त्रुत्युनिवर्त्ये
र्गते हैत्यान्ते स्फुरति निमलादितकमलं ।
प्रशान्ता दिकान्ताः प्रमदसुविरा भास्त्वतितरां
उवलयिन्मात्तर्गदः स्फुरतु स नरेन्द्रो हृदि मम ॥

विशेषकम् ।

९

युणोच्छेदो भेदद्विरदमदसद्यः कदनको
धरोद्गरेन्मतः श्रुतिशिखरकन्तीरववरः ।
असद्वादारय प्रमथनसमिच्चाराडवनदः
स नादै नौ घैरे ल्युदतुचरितीर्थं "नरहरिः" ॥

१०

विपश्चिद्सच्चेतो नलिनिकुरम्बं सुविमलं
विलोक्येऽहालोकं स्फुरति पुलकैर्यस्वतरयेः ।
आसाधुनां चेतः कुमुदसमुदायोऽप्रमुदितो
नरेन्द्राख्यः सोऽयं हरतु तिमिरौयं सपादि नः ॥

११

भुवमेकाधरेऽनवधिकगुणानां शुभिलन
मितः प्राक् कुत्रासीदभिनवमहो चेद्वाग्नधः ।
महाआर्यादार्थस्फुरितहदयो वर्धपुरुषः
कदाभूदीहतो भृत्यकिल पुरेहादभुतगुणः ॥

१२

रामः कृष्णे विलसति ततो ह्यौ च तौ रामकृष्णो
लीलायैस्त स्तत इह नरेन्द्रे स्वयं रामकृष्णः ।
आस्ते ह्येको युगलतनुधृक् केलिवैशिष्ठप हेतो
स्तस्मान्तर्यों सकलयुग्मपृण्डं नरेन्द्रं प्रपये ॥

१३

जयेकलिखुत्प्राप्तिवापिउत हे
भववैभव मन्डलमन्दिस हे ।
युगचक्रविवर्तननायक हे
यतिराज गुरो शिवदायक हे ॥

—o—

इति श्रीयुगचक्रविवर्तनाकन्दविजयविक्रमोहामपारीन्दलोक
कल्याणावतारचक्रद्वामणि श्रीविवेकानन्दभगवत्पूज्यपाद-
पदारवेन्द्रद्वैरूषपदपदस्य श्रीराधारमणनिदिसरस्वतीविद्याभूष-
णस्यैषा कृतिः ।

MOTHER-WORSHIP.*

THE two conjoint facts of perception we can never get rid of are happiness and unhappiness—things which bring us pain, also bring pleasure. Our world is made up of these two. We cannot get rid of them, with every pulsation of life they are present. The world is busy trying to reconcile these opposites, sages trying to find solution of this commingling of the opposites. The burning heat of pain is intermittent by flashes of rest, the gleam of light breaking the darkness in intermittent flashes only to make the storm deeper.

Children are born optimists, but the rest of life is a continuous disillusionment; not one ideal can be fully attained, not one thirst can be quenched. So on they go trying to solve the riddle, and Religion has taken up the task.

In religions of dualism, among the Persians, there was a God and a Satan. This through the Jews have gone all over Europe and America. It was a working hypothesis thousands of years ago, but now we know that is not tenable. There is nothing absolutely good or evil; it is good to one and evil to another, evil to-day, good to-morrow and vice versa. * * *

God is first of course a clan-god, then He became God of Gods. With ancient Egyptians and Babylonians, this idea (of a dual God and Satan) was very practically carried out. Their Moloch became God of Gods and the captured gods forced to do homage in His temple.

Yet the riddle remains,—who presides over this Evil? Many are hoping against hope that all is Good and that I do not understand. We are clutching at a straw, burrowing our heads in the sand. Yet we all follow morality and the gist of morality is sacrifice—not I but thou. Yet how it clashes with the great good God of universe. He is so selfish, the most vengeful person that we know with plagues, famines, war.

We all have to get experiences in this life. We may try to fly bitter experiences, but sooner or

later they catch us. And I pity the man who does not have the whole.

In the Vedas, Manu Deva had to go to Persia transformed as Ahiman. So the mythological explanation of question was dead but the question remained and there was no reply, no solution.

But there was the other idea in the old Vedic hymn to Goddess. "I am the light. I am the light of the sun and moon; I am the air which animates all beings." This is the germ which afterward develops into Mother worship. By Mother worship is not meant difference between father and mother. The first idea connoted by it is that of energy—I am the power that is in all beings.

The baby is a man of nerves. He goes on and on till he is a man of power. The idea of good and evil was not at first differentiated and developed. An advancing consciousness showed Power as the primal idea. Resistance and struggle at every step is the law. We are the resultant of the two—energy and resistance, internal and external power. Every atom is working and resisting, every thought in the mind. Everything we see and know is but the resultant of these two forces.

This idea of God is something new. In the Vedic hymns Varuna and Indra shower the choicest gifts and blessings on devotees, a very human idea, more human than man himself.

This is the new principle. There is one power behind all phenomena. Power is power everywhere whether in the form of the evil or as Saviour of the world. So this is the new idea, the old was man-God. Here is the first opening out of the idea of one Universal Power.

"I stretch the bows of the Rudra when He desires to destroy evil."

Very soon in Gita, O Arjuna, I am the *Sat*, and I am the *Asat*, I am the Good and I am the bad, I am the power of saint, I am the power of the wicked. But soon the speaker patches up truth and the idea goes to sleep. I am power in Good so long as doing good works.

In the religion of Persia, there was the idea of Satan, but in India, no conception of Satan. Later

* This lecture is made out of fragmentary notes of a class-talk by Swami Vivekananda in New York.

books began to realise this new idea. Evil exists and there is no shirking the fact. The universe is a fact and if a fact it is a huge composite of good and evil. Whoever rules must rule over good and evil. If that power make us live, the same make us die. Laughter and tears are kin, and there is more tears than laughter in this world. Who made flowers, who made the Himalayas?—a very good God. Who made my sins and weakness?—Karma, Satan, Self. The result is a lame, one-legged universe and naturally God of the universe, a one-legged God.

The view of the absolute separation of good and evil, two cut-dried and separate existences makes us brutes of unsympathetic hearts. The good woman jumps aside from the street-walker. Why? She may be infinitely better than you in some respects. This view brings eternal jealousy and hatred in the world, eternal barrier between the man and man, between the good man and the comparatively less good or evil man. Such brutal view is pure evil, more evil than evil itself. Good and evil are not separate existences, but that there is an evolution of good and what is less good we call evil.

Some are saints and some sinners. The sun shines on good and evil alike. Does he make any distinction?

The old idea of the fatherhood of God is connected with the sweet notion of God presiding over happiness. We want to deny facts. Evil is non-existent, is zero. 'I'—evil. And 'I' exists only too much. Am 'I'—zero? Everyday I try to find myself so and fail.

All these ideas are attempts to fly evil. But we have to face it. Face the whole! Am I under contract to anyone to offer partial love to God only in happiness and good, not in misery and evil?

The lamp by the light of which one forges a name and another writes a cheque for thousand dollars for famine, shines on both, knows no difference. Light knows no evil, you and I make it good or evil.

This idea must have a new name. It is called Mother because in a literal sense began long ago with a feminine writer to a goddess. Then came Sankhya and with it all energy is female. The magnet is still, the iron filings are active.

The highest of all feminine types in India is mother, higher than wife. Wife and children may desert a man, but his mother never. Mother is the same or loves her child perhaps a little more. Mother represents colourless love that knows no barter, love that never dies. Who can have such love?—only mother, not son, nor daughter, not wife.

I am the Power that manifests everywhere, says the Mother. She who is bringing out this universe and she who is bringing forth the following destruction. No need to say that destruction is only the beginning of creation. The top of hill is only the beginning of valley.

Be bold, face facts as facts. Don't be chased about the universe by evil. Evils are evil. What of that?

After all it is only Mother's play. Nothing serious after all. What could move the Almighty? What made Mother create the Universe? She could have no goal: Why? Because the goal is something that is not yet attained. What is this creation for? Just fun. We forget this and begin to quarrel and endure misery. We are the playmates of the Mother.

Look at the torture the mother bears in bringing up the baby. Does she enjoy it? Surely. Fasting and praying and watching. She loves it better than anything else. Why? Because there is no selfishness.

Pleasure will come,—good, who forbids? Pain will come and say that too. A mosquito was sitting on a bull's horn; then his conscience troubled him and he said: "Mr. Bull, I have been sitting here a long time, perhaps I annoy you. I am sorry, I will go away." But the bull replied: "Oh no, not at all! Bring your whole family and live on my horn; what can you do to me?"

Why can we not say that to misery? To be brave, is to have faith in the Mother!

I am the Life, I am the Death. She whose shadow is life and death. She is the pleasure in all pleasure. She is the misery in all misery. If life comes, She is the Mother, if death comes, She is the Mother. If heaven comes, She is. If hell comes there is the Mother, plunge in. We have not faith, we have not patience to see this. We trust the man in the street, but there is one being

in the universe we never trust and that is God. We trust Him when he works just our way. But the time will come when, with blow after blow the self-sufficient mind will die. Everything we do, the serpent ego is rising up. We are glad that there are so many thorns on the path. They strike the hood of the cobra.

Last of all this will come Self-surrender. Then we shall be able to give ourselves up to the

Mother. If misery comes, welcome; if happiness comes, welcome. Then when we come up to this love all crooked things shall be plain. There will be the same sight for the Brahman, the pariah and the dog. Until we love the universe with same-sightedness, the impartial, undying love we are missing again and again. But then all will have vanished and we shall see in all the same infinite eternal Mother.

VIVEKACHUDAMANI

(Continued from page 214.)

न प्रमादादनर्थेऽन्यो धानिनः स्वस्वरूपतः ।
ततो माहस्तनांहंधीततो वन्धस्ततो व्यथा ॥३२२॥

322. There is no greater danger for the *Inanin* than carelessness about his own real nature. From this comes delusion, thence egoism, this is followed by bondage, and then comes misery.

विषयाभिमुखं दृष्टा विद्वांसमपि विस्मृतिः ।
चिक्षेपयति धीदांपैर्योपा जारमिव प्रियम् ॥३२३॥

323. Finding even a wise man hankering after sense-objects, oblivion torments him through the evil propensities of the Buddhi, as a woman does her doting paramour.

[The memory of his sweetheart haunts the man and he is miserable.]

यथापक्षुं रेवालं क्षणमात्रं न तिष्ठति ।
भ्रातृणोति तपा माया प्राणं वापि पराङ्मुखम् ॥

324. As sedge, even if removed, does not stay away for a moment but covers the water again, so Maya or Nescience also covers even a wise man if he is averse to meditation on the Self.

[The sedge has to be prevented from closing in by means of a bamboo or some other thing. Meditation also is necessary to keep Nescience away.]

लक्ष्यच्युतं चेद्यदि चित्तमीपद् ।
वह्निर्मुखं सज्जिपते ततस्ततः ।
प्रमादतः प्रच्युत कैलिकन्तुकः ।
सोपानपल्कौ पतितो यथा यथा ॥३२५॥

325. If the mind ever so slightly strays from the Ideal, and becomes outgoing, then it goes down and down, just as a play-ball inadvertently dropped on the staircase bounds down from one step to another.

[Ideal—Brahman. Cf. Mundaka II. ii. 3-4.
What a terrible and graphic warning to happy-go-lucky aspirants!]

विषयेष्वाविशेषतः सङ्कल्पयति तदगुणान् ।
सम्यक्संकल्पनात्कामः कामात्पुंसः प्रवर्त्तनम् ॥३२६॥

326. The mind that is attached to the sense objects reflects on their qualities; from mature reflection arises desire, and after desiring a man sets about having that thing.

[An echo of Gita, II. 62-63.]

अतः प्रमादात्र परोऽस्ति मृत्यु-
विवेकिनो ब्रह्मविदः समाधौ ।
समाहितः सिद्धिर्मुपैति सम्यक्

समाहितात्मा भव सावधानः ॥३२७॥

327. Hence to the discriminating knower of Brahman there is no wored earth than

inadvertence with regard to concentration. But the man who is concentrated attains complete success. (Therefore) carefully concentrate thy mind (on Brahman).

**ततः स्वरूपविभ्रंशो विभ्रष्टु पतत्यधः ।
पतितस्य विना नाशं पुनर्नाशं ह ईश्यते ॥३२८॥**

328. Through inadvertence a man deviates from his real nature, and the man who has thus deviated falls. The fallen man invariably comes to ruin, but is never seen to rise up again.

**संकल्पं चर्जयेत्तस्मात्सर्वानर्थस्य कारणम् ।
जीवतो यस्य कैवल्यं विदेहे स च कैवलः ।
यन्त्किञ्चित्पश्यतो भेदं भयं वृते यज्ञः श्रुतिः ॥३२६॥**

329. Therefore one should give up reflecting on sense-objects, which is the root of all mischief. He who is completely aloof even while living, is alone aloof after the dissolution of the body. The Yajurveda declares that there is fear for one who sees the least bit of distinction.

[*Yajurveda &c.*—The Taittiriya Upanishad (II. vii.) which belongs to the Yajurveda.]

**यदा कदा वापि विपश्चिदेष
ब्रह्मण्यनन्तेऽप्यगुणात्मभेदं ।
पश्यत्यथामुप्य भयं तदैव
यद्गीतिं भिन्नतया प्रमादात् ॥३३०॥**

330. Whenever the wise man sees the least difference in the infinite Brahman, at once that which he sees as different through mistake, becomes a source of terror to him.

**श्रुतिस्मृतिन्यायशतैर्निविद्धे
हश्येऽत्र यः स्वात्ममति करोति ।
जपैति दुःखोपरि दुःखजातं
निषिद्धकर्त्ता स मलिम्लुचो यथा ॥३३१॥**

331. He who identifies himself with the objective universe which has been denied

by the Vedas, Smritis and hundreds of inferences, experiences misery after misery, like a thief, for he does something forbidden.

[The thief is punished for stealing with imprisonment etc., and the man who identifies himself with the not-Self, suffers infinite miseries.]

**सत्याभिसंधानरतो विमुक्तो
महस्वमात्मीयमुपैति नित्यम् ।
पित्र्याभिसंधानरतस्तु नश्यद्-
हस्तं यदेत्यद्वौरचोरयोः ॥३६२॥**

332. He who has devoted himself to meditation on the Reality (Brahman), and is free from Nescience attains to the eternal glory of the Atman. But he who dwells on the unreal (the universe), is destroyed. That this is so is evidenced in the case of one who is not a thief and one who is a thief.

[*One who is not a thief etc.*—The allusion is to the hot-axe test applied in ancient times to persons charged with theft etc. An axe would be made red-hot and the accused would be asked to hold it in his hand. If his hand was not burnt, it was a proof that he was innocent, but if it was burnt, he would be convicted and subjected to the usual punishments. The Chhandogya Upanishad VI. xvi. makes use of such a parable, to which the present Sloka refers.]

**यतिरसदनुसन्धिं चन्द्रहेतुं विहाय
स्वयमयमहमस्मीत्यात्मदण्डैर्यत्वं तिष्ठेत् ।**

**सुखयति ननु निष्ठा ब्रह्मणि स्वानुभूत्या
हरति परमविद्या कार्यदुःखं प्रतीतम् ॥३३३॥**

333. The Sannyasin should give up dwelling on the unreal which causes bondage, and should always fix his thoughts on the Atman as 'I myself am This.' For the steadfastness in Brahman through the realisation of one's identity with It, gives rise to bliss and thoroughly removes the misery born of Nescience, which one experiences (in the ignorant state).

वात्प्रानुसन्धिः परिवर्द्धयत्फलं
तुर्वासनामेय ततस्ततोऽधिकाम् ।

वात्प्रानुसन्धिः परिवर्द्धय वाहां
स्वात्मानुसन्धिः विदधीत नित्यम् ॥३३४॥

334. The dwelling on external objects will only intensify its fruits, viz. further evil propensities which grow worse and worse. Knowing this through discrimination one should avoid the external objects and constantly apply oneself to meditation on the Atman.

वात्प्रानुसन्धिः परिवर्द्धय वाहां
मनःप्रसादे परमात्मदर्शनम् ।
तस्मिन्सुहर्षे भवत्प्रभनाराण
यद्विनिर्देशः पद्धी विमुक्तेः ॥३३५॥

335. When the external world is shut out, the mind is cheerful; cheerfulness of the mind brings on the vision of the Paramatman. When He is perfectly realised the chain of birth and death is broken. Hence the shutting out of the external world is the stepping-stone to Liberation.

कः परिउतः सन्सदस्तद्विवेकी
भूतिग्रामणः परमायदर्शी ।
जानन्दि कुर्यादिसतोऽवलम्ब
स्वपातहेतोः गिशुवन्मुसुक्षुः ॥३३६॥

336. Where is the man who being learned, able to discriminate the real from the unreal, believing the Vedas as authority, realising the Atman, the Supreme Reality, and being a seeker after Liberation,— will, like a child, consciously have recourse to the unreal (the universe) which will cause his fall?

[Like a child—i. e. foolishly.]

देहादिसंसक्तिमतो न मुक्ति-
मुक्तस्य देहाद्यभिमत्यभावः ।
सुप्रस्त्य गो जागरणं न जाग्रतः
स्वप्रस्त्योर्भिन्नगुणाश्रयत्वात् ॥३३७॥

337. There is no Liberation for one who has attachment for the body etc., and the liberated man has no identification with the body etc. The sleeping man is not awake, nor is the waking man asleep, for these two states are of contradictory nature.
(To be continued).

THE MAHABHARATA.

We have received a copy of *A Prospectus of a New and Critical edition of the Mahabharata undertaken by the Bhandarkar Oriental Research Institute, Poona, under the auspices of Shrimant Balasaheb Pant Pratinidhi, Chief of Aundh, and we are agreeably surprised to find the outlines of laborious, patient and long-sustained work which the Institute has proposed to itself in bringing out the edition. When the work will be completed, which will involve a tremendous amount of patient investigation and critical study of Mahabharata on the part of a band of oriental scholars, it will be a standing testimony to Indian research work and critical study of a most painstaking and scholarly type and will certainly be the performance of a truly national work. In the prospectus before us, which shows evidence of great scholarship in M. B. studies, we have brought together a good material of critical information and sketch of M. B. studies achieved up to the present together with suggestions of further fruitful study which is invaluable and also we have outlined before us the tremendous scholarly and critical work to be undertaken in bringing out the Edition. We propose to notice the chief features which will be very interesting to all lovers of Sanskrit literature and of M. B. specially.

The Mahabharata, like many other ancient Sanskrit compilations as the Puranas and the Tantras is not a literary work, but a whole encyclopædic literature in which the whole mass of the culture of an epoch was embodied concerning the religious, moral, philosophical, sociological, political ideas which have been developed in the period. This accounts for its diversified character, which con-

* Can be had from Secretary M. B. Publication, Bhandarkar Research Institute, Poona. Price 8 as.

cerns itself not only in the development of an Epic story, but has incorporated within it philosophical, religious and ethical matters, also socio-logical, political ideas and technical science, astronomy, geography etc. forming no inconsiderable part of its bulk. The M. B. connects the ancient Vedic culture and civilisation and the classical and later phases of Sanskrit culture and civilisation. It preserves the continuity of Aryan civilisation and exerts a living influence on the Hindu mind even now. Some of its stories and legends and poems go back to the times of the Veda itself and much of its contents recurs in subsequent literature.

The significance of the religion and philosophy in the M. B. also rivets attention. For example, one branch of Indian religious development, the Religion of Bhakti or love and devotion which developed so much later in Indian religious history in the books, Sandilya Sutra, Bhagavat Puran, Naradpancharatra, Narad-Sutra, the Bhagavad Gita, has its first germs and prototype in the Narayaniya section of the Santiparva. This Bhaghabat-dharma is thus shown in uninterrupted continuity from M.B. to modern times and refutes the idea of the importation of the theistic religion of love from Christianity. In the M. B. we have thus preserved the most ancient and faithful representation of Bhagabat-dharma. The philosophy of M. B. apart from its story is most interesting and is of an eclectic type containing the germs of diverse systems and is characterised by free and easy method of exposition, combining diversion and knowledge, free from the subtleties and stiffness of dialectical philosophy of later works as Sankara-bhasya. It is the record of philosophical activity between the period of Upanishads and the writings of Sankara.

The M. B. has exercised a powerful hold on the Indian mind from ancient times up to the modern times. Its stories occur in ancient works like Aswagosha's Buddhacharita and it has furnished material for dramas and poems, such as Bhasa's plays and Magha's Sisupalbadha and Bharavi's Kiratarjuniyam. Public recitals and exposition of M. B. have been a noticeable feature of Hindu society for over 1300 years. Bana (650 A. D.) in Kadambari refers to such an exposition in a temple of Ujjain. In present times it exercises a powerful influence.

The principal characters of M. B. story have become the property of Indian household and their deeds a knowledge of every nursery. Indian children before they learn the language of M. B. are taught its events and morals in the vernacular epitomes of the Epic in all parts of India. The prospectus before us gives us a succinct resume of the results of modern scientific critical studies by orientalists European and Indian of the Mahabharata which will be interesting to note in brief. First we have the "Inversion" theory of Holtzmann, according to which M. B. was originally pro-Kauravite and afterwards inverted into a poem in glorification of the Pandavas. In the primitive Epic, Karna was the hero and right and the virtue was on the side of Duryodhana, the delineation of whose character was intended for a portrayal of king Asoka. The Buddhism was then closely related with Saivism which accounts for the Salvite elements in the poem. When Brahmanism prevailed, it was subjected to religious revision and the Pandavas appeared in greater prominence as the heroes, Krishna was identified with Vishnu and vishnuite elements added. This theory is now exploded although it is still held that the poem first had sympathies on the side of Kauravas and the old songs were later altered in favour of Pandavas; also that the M. B. reached its present form after many successive and slowly accumulating additions. The accepted view of the date of the Epic is of Hopkins, who fixes it from "2nd century B. C. to 2nd century A. D. or 400 B. C. to 400 A. D." Ludwig holds that along with feeble historical germ M. B. is primarily an allegorical poem of struggle between sun and darkness of the night. Dahlmann's view that M. B. is more a Dharmashastra intended to illustrate or inculcate principles of Dharma and Sankhya-yoga tenets is an exaggeration of one aspect of the poem. Jacobi's view which is sensible that the M. B. reached its present form by successive additions of which 4 periods can be made out (1) development of the story (2) origin of the Epical poem. (3) fixing of the Epical corpus by the Sutas (4) incorporation of didactic elements at one time by a body of revisers.

The method in which the text of the M. B. will be settled in this projected edition is very laborious and may be briefly indicated (1) by collating all the available MSS. and printed texts in

the different provinces of India to fix the text for one province (a) by correlating the different provincial texts to arrive at the original text: The number of Mss. to be inspected amounts to nearly 1300 in different provinces and the question of the spuriousness or otherwise of additional Adhyayas found in some recension as in the Kumbhakonam edition will be considered. This arduous task which will be compassed by opening different temporary centres in Calcutta and Madras etc. to inspect the Mss. of those provinces will when concluded succeed in establishing an authoritative text of the Mahabharata.

The chief feature of the Edition may be outlined as below:

(1) It will be printed in durable paper of type of the excellence of Nirnayagar Press. Its extent will be about 5000 pages (quarto).

(2) The important different readings will be the distinguishing feature of the work. The additional Adhyayas will be given either at the end or along with variant readings.

(3) Full size illustrations to the number of 200 will be inserted in the book to reproduce the Epic story in pictures and appropriate costumes and manners of the period will be reproduced in the pictures.

(4) A verse concordance to the different lines of a single verse will be appended. This will facilitate the tracing of a large number of general maxims on philosophy, religion and ethics met with in ordinary Sanskrit and allied literature to the M. B. a store-house of sententious philosophy. (5) Critical notice and Introduction. A critical notice descriptive of Mss. material used, nature of provincial recension, extracts from commentaries, relation to its epitomes as Bharatamanjari, relation to text preserved in Java will be given. A critical introduction dealing with the whole field of Epic studies including such topics as origin of Epic poetry, theory of gradual growth of M. B., its date, position, suspected foreign origin, relation to Ramayana, its relation to Dharma, religious standpoint, its philosophy, metre, Vishnu elements etc.

Time and expenses.—First, all the printed editions of M. B. will be collected, followed by acquisition and transcripts of Mss. and by opening separate temporary offices at places where there is a great number of Mss. to inspect them on the

spot. A competent and sufficient staff of Sanskrit graduates and Shastris will have to be maintained and books bearing on Epic studies to be bought. The work of collating and comparing Mss. will take a long time and is calculated that 7 or 8 years will be necessary to get the press-copy ready. 3 or 4 years will be taken up by printing and bringing out the volumes. Fifteen years of work with an average expense of Rs. 12000 a year will be required. Add to this Rs. 50,000 as cost of printing and Rs. 40,000 required for the illustrations. The price and size of the volumes is forecasted as 1000 pages distributed over ten stout volumes to cost Rs. 300 per set as a reasonable figure (if 1000 copies are struck). The price will be Rs. 60 per set (if 10,000 copies were to be struck). There will be an appeal issued when press-copy is completed, when intending purchasers will be asked to register name; when the number of copies of 1st edition will be determined.

Conclusion: Public support.

To work the scheme of bringing out the projected Edition of M. B. an average expense of Rs. 1000 per month will be required for 15 years. The liberal patron of the Edition Srimant Balashaheb Pant Pratinidhi has undertaken to bear half the monthly expenditure till the work is completed. Financially the Institute is in its infancy and for carrying out the scheme it relies on the generosity and national sense of the Indian princes and nobles and the public at large to supplement the noble help already secured. The Institute hopes that the Imperial and Provincial governments may take this scheme under their fostering care following the precedent of the Secretary of State who has been extending a liberal patronage to a similar scheme in progress in Europe. Next to Upanishads and Gita, the Mahabharat exercises the most preponderating influence on Hindu mind. It represents the living continuity of Indian life and connects the India of the past with the India of the future and from the inspiration of its heroes, and character and its exalted maxims of life, conduct and morality will be found strength enough to invigorate the mind not only of India, but of the whole world of thought. The work was the peculiar possession and glory of the ancient Kshatriyas from whom many of the ruling families of India derive their proud lineage and to the noble

descendents of the ancient Kshatriyas, the Indian princes and nobles, therefore this appeal goes with additional force as being an attempt to transmit with brightened lustre a work which they with the rest unite in adoring.

This Institute also asks for suggestion and advice from all lovers of Sanskrit in India and outside and will feel thankful for literary co-operation from persons and associations. It also invites offers from aspiring graduates and Shastris for rendering service in connexion with the work which will be suitably remunerated. The work is calculated to last for ten years. All communications to be addressed to the Secretary, Bhandarkar Oriental Research Institute, Poona.

We wish the Institute all success in the arduous task which they have taken on their shoulders, which completed will be a monumental work planned and executed in India after the best canons of modern critical scholarship and trust that its appeal for monetary help in executing this task will receive a ready response from the Princes and nobles of India.

THE SISTER NIVEDITA GIRLS' SCHOOL.

(Report for the years 1916-1918.)

WE are in receipt of a copy of the report for the years 1916-1918 of the Vivekananda Women's Work which comprises within itself the Sister Nivedita Girls' School, the Matri-Mandir and Purdah Women's Work. The Girls' School and the Women's Work were founded by Sister Nivedita and Christiana in 1901 and 1904 respectively. The objects of the school and the Women's Work are (a) to provide an education which shall be national in type, practical and industrial to a certain extent according to necessity, and productive of strong character and self-activity on the part of the educated, by combining the modern Western methods with those which are purely Indian; (b) to impart training in a way as would leave the student loyal to the association of her people as well as fill her with the spirit and

and glory for Seva or service to them. This noble Institution is situated at 17, Bosepara Lane and has been carrying on its work on the above lines for the last fifteen years or more.

The Matri-mandir has been established in 1915 and is at present located at 53/1 Bosepara Lane. The idea of starting this Matri-mandir originated in the demands of the guardians of young students, living far away from Calcutta, to give their girls the healthy training of the school and the Women's Work. We are glad to note that the progress in this department of work is highly satisfactory in the brief space of four years and has met all expectation. The disinterested services which the Sister Nivedita and Christiana have rendered to our country by imparting this model education to the girls among whom they lived and moved for many long years awakened a keen desire in the hearts of some of their advanced students to have a separate Home under the auspices of which they would come together and live and devote themselves to this cause of education and service and follow in the footsteps of their teachers. But nothing practically was done at that time to start a home for them outside their families, for the Sisters feared that it might be taken as a breach of loyalty to their families and might ultimately affect the good name and the cause of education for which their school had been working so long. This plan was kept in abeyance till the end of 1914 when Miss Sudhira Bose took it up as a sacred call of duty and managed the work so tactfully that the fame of this Matri-mandir spread far and wide even within this short time. It is immensely gratifying to find that she has been carrying on this work successfully and it has earned the respect of all and established a reputation of its own and attracting as its inmates girls from distant places in East and West Bengal. And readers will be glad to know that two girls have joined this Institution from Bangalore in Southern India, more than a year ago. The four-fold objects of the Home are (1) that it shall be a Home for the Hindu girls who would devote their lives exclusively to the cause of education and service; (2) that it should be a place for such girls to hold and live up to their ideals in life and should grant facilities to them to learn and practise the modern improved methods of training, nursing etc; (3) that it

should help students, who are eager to avail themselves of the opportunity of being educated in the school conducted by Sister Christiana, but cannot do so on account of having no place to live near by—by housing them on payment of moderate fees. (4) that it should offer opportunities to poor purdah-women to support themselves by earning as much as they can by sewing, fine needle-work etc. as well as finding tuition for them in private families.

We shall now deal with the progress and development of the Women's Work and the Girls' School during the years under review. As stated in the last report Sister Christiana left India for America in April 1914, on account of her ill-health entrusting the works in the hands of Miss Sudhira Bose and other teachers whom she had herself trained. Now both the departments of works are being managed by them in co-operation with the Trust committee of the Belur Math. The Girls' School had an enrolment of 150 girls in its different classes in the year 1916 with a daily average attendance of 130. The number increased to 200—the full capacity of the present school building, in 1917. And the same number has been kept up all through the year 1918. The school is now being held twice during the day and the authorities do not allow the full number of students to come to school at once. The need of a separate school building to meet the increasing demands of the public desiring to admit their children is so important and essential that we appeal to the generous public to help in the erection of a suitable house in the plot of land which has been secured for it and thus place this useful institution on a permanent footing. The number of students in the woman's department is 30 and of these 19 are studying with the object of becoming teachers after finishing their school life. It has been found necessary to add a Sixth Year Class to the already existing five ones with their eleven sections, since 1916. We are also glad to notice that a new class has been formed in this department of the work with 8 students in it, over and above the two already existing ones. Thus we find in the report that in 1918 there were 6 students in class No. I of this department, 19 students in class No. II and 8 students in class No. III. The curriculum of study followed in class No. I is the same as in

the classes of the school. The subjects taught in Class No. II are Bengali, Sanskrit, English, History, Geography, Arithmetic, Sewing, Painting and the Art of teaching. Class No. III of the department of the work has been formed with students who have especial capacity and turn for sewing and fine needle-work. It is satisfactory to note however, that the progress made by the students in all the subjects taught especially in English, Sanskrit and needle-work in the last three years is remarkable. Ten advanced students of this department who besides studying are learning the art of imparting practical teaching and are helping the teachers of the school by taking charge of the classes. There is a branch school at Bally which is following on the footsteps of the parent institution and the number of students receiving instruction in it is 35, the average daily attendance being 30.

The income of the School has been derived principally from the following sources:—

- (1) Help received from a friend in U.S.America.
- (2) Local subscriptions. (3) Donations, Indian and foreign (4) Income from sale proceeds of the late Sister Nivedita's writings and of certain other authors' books published by the Udbodhan Office (5) Interest of the permanent fund left with Trust Committee of the Belur Math by the Will of the late Sister Nivedita. The receipts and expenditure of the School and the Women's work from 1916–1918 are given below:

Total receipts ...	Rs. 9055—14—0
Total expenditure ...	8133—4—6

Balance in hand Rs. 922—9—6

A sum of Rs. 225 is spent every month in maintaining this institution. It needs support from our kind-hearted countrymen and we trust that they will respond to its call and help it with contributions and donations,

Lastly we shall notice the work of the Matrimandir and the progress it has made during four years under review. We have stated before the objects of this institution. The readers are already aware that it is at present located in a rented house, the rent of the premises being Rs. 50 per mensum. A friend has kindly consented to bear it for the present. The Home contains at present 32 inmates as against 11 at the end of 1915. Of those who are at present residing in the Home, 7

have devoted their lives to education and service—6 are trying to live up to the same ideal and to learn the modern methods of teaching, and 12 unmarried girls and a widow have come from distant places to take advantage of education offered by the School. Besides the above, 3 helpless women and 3 orphan girls have also been taken into it to receive their training in the school. Funds collected by the inmates by private tuitions in outside families amounted to Rs. 40 per month on the average, and by nursing by a lady inmate, to Rs. 202 in the two previous years. These amounts have been utilised in the upkeep of the Mandir. The earnings by the inmates by needle-work are Rs. 118-11-9 in 1916, Rs. 250 in 1917 and Rs. 321 in 1918. Through helps and earnings mentioned above the expenses of 14 inmates have been met.

The Home offers its grateful thanks to Srimati Radha Rani Viswas for maintaining a poor girl by paying Rs. 10 per month. The Home also acknowledges its gratefulness (1) to Babu Bhupal Chandra Bose who has decided to place Rs. 2000 the estate of his deceased daughter Sm. Mrinalini Ghose, wife of Sj. Arabindo Ghosh in the hands of the Governing body of the Ramkrishna Mission with a view to maintain by its interest a helpless woman or a widow in the Home for three years only; after which time another will be selected to receive the help for the same period, and so on after every period of three years; (2) to Babu Jogesh Chandra Ghosh of Bhawanipur, Calcutta, who has placed G. P. Nones to the nominal value of Rs. 2100 in the hands of the Governing Body of the Ramkrishna Mission in memory of his mother and wife to support by its interest two poor students in the Home for a period of 3 years, which will again be reverted to two new students at the end of three years as in the case of the Mrinalini Ghose Fund. The widows' Home opened at Benares by the Ramkrishna Mission Home of Service (Benares) is now under the management of the Matri-mandit which has sent two of its workers there to train seven helpless women of whom two are married girls five widows and an orphan on the same lines as those of the School and Woman's work in Calcutta. The Governing Body of the Ramkrishna Mission has also very kindly decided to pay the interest

of G. P. notes of the nominal value of Rs. 2000 for medical help as well as for the benefit of the workers of Home.

The pressing necessity of the Home at present is a spacious house of its own and funds to enable it to enlist more poor girls as its inmates than it has hitherto been able to do with its too limited resources. The Trust Committee of the Belur Math relying on the support of their generous countrymen in all the undertakings for public welfare has purchased a plot of land measuring about 16 kathas for the institution by borrowing the amount of Rs. 24,645-15-4 in 1917. Of this the sum of Rs. 12,256-14-2 still remains unpaid. The demands for raising a suitable School Building with an attached Boarding House to accommodate at least 50 girls have become very urgent. Again the permanent fund which is left with the Trust Committee of the Belur Math for the maintenance of the work is too insufficient for such a rapidly growing institution. We therefore earnestly appeal to our countrymen and sympathisers in the cause of female education to come forward with their help and place this hallowed altar of education—raised on the noblest self-sacrifice on the part of its founder—on a sure and permanent footing and look forward with keen expectation to the fulfilment of this pressing demand of the work at the hands of our countrymen.

Contributions however small towards the land and building fund of the Women's work will be thankfully received by (1) The President, Ramkrishna Mission, Belur Math, Howrah and (2) Manager, Udbodhan Office, 1, Mukurjee Lane, Baghbazar, Calcutta.

REVIEWS.

Ibriya Dharma—by Sri Jnanendramohan Das.
Published from the Panini Office, Allahabad.
Price As. 12. Pp. 116.

A short history in Bengali of the rise and spread of Jewish religion since the earliest times constructed from the Jewish religious books in the Old Testament. The history is continued after the period of the Old Testament and shows the spread and fortunes of the Jewish race during the

Christian era under the Saracenic rule of Spain, under the regime of Christian Kings in the middle ages. The concluding chapters give succinct account of Jewish religious institutes and customs.

Vairagya Patha—by Sj. Sarat Chandra Ghoshal, M. A. Published from Gurudas Chatterjee & Co, 201 Cornwallis Street, Calcutta. Price 8 as.

A booklet in Bengali written in simple Bengali classifying the sayings and teachings of Sri Ramakrishna Paramahansa with a view to educe from them light and guidance for the householder to live up to the highest ideal. It is a collection of sayings of Sri Ramakrishna which were meant for his householder devotees to strengthen them and to point the path to the realisation of God for such as are living the life of the world and yet desire to live in God. It is a noble attempt and is successful in its way.

Rights of Citizens by S. Satyamurthi. Published by Ganesh & Co., Madras.

A thoughtful book on constitutional questions; the fundamental rights of citizens are discussed with reference to constitutional authorities and law and practice of other countries and the history of their development and further expansion in India.

Sparkling Echoes of Vedantic Ethics. (Indian Printing Works, Madras.)

A book of aphorisms containing mature reflection on life and sayings on religion and philosophy, some by the Author himself and some culled from various sources. In these sayings the author shows a great inclination to punning which sometimes gives a trivial and flimsy garb to the thoughts; sometimes he evolves strange and original ideas by the process. There is also a rich element of the humorous in these sayings.

Tantrik Texts, Edited by Arthur Avalon, Vol. VIII. (Thacker Spink & Co., Calcutta). The present volume is the Tantraraja Tantra, Edited by Mahamahopadhyaya Laksman Shastri, Sanskrit text with commentary called *Manoroma*, with an English Introduction appended by the General Editor.

THE R. K. MISSION RELIEF WORKS.

(1918-1919).

CLOTH-RELIEF WORK

The import of cloth diminished on account of war and for other causes, the price of cloth went very high which afflicted the middle class and poorer classes of people in Bengal. To remove this distress the Mission by raising money and procuring clothes from the generous public distributed cloth from 43 centres in different parts of Bengal and Bihar.

RAJSHAHI FLOOD RELIEF WORK.

In Aug. 1918, portion of Rajshahi District, Naogaon Sub Division and Bogra Districts were flooded by river Atraye. This made 80 per cent. of the people homeless, destroyed their grain-golas, accumulated stores of grain and fodder for cattle. The R.K. Mission opened nine centres in Naogaon and Raninagar and distributed rice and fodder to the afflicted and helped some destitute to raise huts.

INFLUENZA RELIEF.

At the time of Influenza Epidemic, the Benares Sevashrama opened 5 centres in Benares District and distributed medicines and blankets to 3131 recipients. In Baleswar, Bhuvaneshwar and Ramgunga, 850, 897 and 56 persons were relieved.

MATHURA FLOOD RELIEF WORK.

In Alwar a bund of a great reservoir of water gave way and flooded parts of Muttra District which remained under water for long. As a result, diseases spread and many people died. To relieve the distress the Ramkrishna Sevashrama opened centres and distributed medicines and blankets to 1021 persons.

RELIEF AT GANGASAGAR MELA.

In last Gangasagar Mela the Mission sent 33 workers to look after the comforts of the pilgrims and they served 112 cholera patients during the Mela days besides rendering other help.

The Ramkrishna Mission desires to express its thanks to those kind-hearted persons who by monetary and other helps have helped the Mission to carry on the works of relief. The contributions received have been acknowledged by receipts sent to the donors. Already reports of the relief works have been published from time to time in the Udbodhan and other papers. In the annexed chart is shown the total amount received for the different relief works and the principal items of expenditure.